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AN EXPLANATION OF SOME TRUTHS,

Of the carriage of things about this great WORK.

By Davids Buchanan

Frustra laboramus, nisi laboris nostri Reipublicæ cui omnia post Deum debemus, ratio constet.

Pro captu Lectoris habent sua fata Libelli.

Published by Authority.

Jan: 3th

LONDON,

Printed in the Yeer 1645.

BRITISH MUSEUM

TO THE READER.

Impartiall and judicious Reader,

HEre I give thee a ſhort and true View or Deſcription of the preſent ſtate and condition of the *Scots*, in relation to this great Cauſe of Church and State now in hand, for which theſe laſt yeers there

hath been and yet at this preſent is ſuch fighting and fenſing with ſtrength and skill amongſt us in theſe Dominions: On the one ſide, By the good party beſtirring themſelves by good and juſt actions in the Field, and by right and wholſome advice in the Counſell, to put forward and eſtabliſh the Truth of Religion ſetled in a thorow Reformation in Doctrine and Diſcipline, according to the Word of God, and conform to the example of the beſt Reformed Neighbour-Churches, as we are all ſworn to by our ſolemn Covenant; to lay aſide all other tyes in this place, for the glory of God, with the eternall ſalvation

tion of our immortall ſouls; and to obtain a ſolid and firm Peace, in the enjoying whereof we may lead a ſober and quiet life, ſerving God as we ought to do, and be in comfort one to another.

On the other ſide, By the adverſe party, not onely manifeſt and declared, but alſo ſecret and counterfeited, who firſt did begin this ſtrife, and ſtill continues it, acting by open Warfare and ſecret undermining what he can, to hinder and put back this good Work of a thorow Reformation; and in lieu of it, to raiſe up and put on, for faction and intereſt, with the inventions of men, cunningly deviſed,

viſed, and craftily diſguiſed with the maſk of Piety towards God, and of good towards the People.

But of this, thou ſhalt ſee more in the enſuing Diſcourſe.

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A SHORT VIEW OF *The present condition of* SCOTLAND.

THe Common Enemy, by great slight, and profound skill, having brought us all, in a manner, insensibly and smoothly, we hardly perceiving it, to such a passe, that we were all catched almost, when we did think our selves freest: For how many were there amongst us, who, thinking themselves sincere professors of the truely reformed Religion, were altogether infected with errour and heresie, by an unparallel'd cunning of the Enemies of the Truth, in one way or other? He then did judge it fit time (as in all probability it was) to dallie no more, nor deal with us by undermining any further, but in an open way, to overthrow whatsoever should lie in his way, in case of any opposition to his

main deſigne, which is to withdraw men from the Service of God, and from true love one to another.

Now, when he had caſt his eyes up and down among us, to ſee where it was fitteſt for him to begin this his great and open undertaking, in the end he reſolves to begin at *Scotland*, where if he found compliance, he had what he deſired; for they, who were ſo far diſtant from him, having once complied, would not only invite others by their example to ſubmit, but alſo help him to go on with the work. And in caſe the *Scots* ſhould refuſe, being not able to reſiſt long, as he thought, by reaſon of their weakneſſe for counſell and action, with means to ſupport both, they ſhould be made an example of puniſhment to all others, not to dare to refuſe, and againſt their will to ſerve unto the advancement of the deſigne.

So the *Scots* are gone too, and compliance is required of them, which almoſt had been obtained, (the moſt part of the ſpirits of the people being kept under by heavy preſſures, and the great ones inſlaved by Court-intereſt;) but God in his Mercy to that Nation, did ſtir up the ſpirits of divers of all ranks and degrees, deſpiſeable indeed in the eyes of the Enemy, to ſtand in the gap with wiſdom and reſolution:

Firſt, In a fair way to decline and put off what was unjuſtly required of them by the Court, acting for the Enemy of God and his people.

Next, When no better could be, they take Arms and ſtop the Enemies coming unto them, upon which a Peace is made with them, and their juſt demands are granted for the moſt part, in words at leaſt.

The Articles of Peace are no ſooner agreed upon, but reſolution is taken by the Court to break them thus:

Firſt, There is a Plot ſet afoot to catch at *Berwick* the chief ſticklers for the Truth. Which Plot, by Gods Providence, is diſcovered and diſappointed.

Then ſhortly thereafter, at *London*, the Articles are burned

burned publickly, the *Scots* Commissioners put in prison, and a second expedition undertaken against them.

So the *Scots* Reformers were put to work again by a new undergoing of War, which they perform as formerly, with wisdom and resolution, and with success, under Gods blessing: For, having in a very short time setled their own Country, by subduing those who had then risen and stood out against them, they come into *England* to seek out the Enemy, who was bound for their Country; unto whom they give a repulse, and thereafter they come forward to *Newcastle*, from whence they send their Commissioners to treat with the King; where all the time they stayed, they behaved themselves with such temper and moderation, that their sworn Enemies had nothing to say against their carriage.

The *Scots* incoming and abode at *Newcastle*, did embolden some of the *English* Nobility, chief Gentry, and Magistracy, to petition the King openly and freely for a Parliament, to redresse all the disturbances in the Common-wealth, both of Church and State.

The King, although he had never intended to have any Parliament (as was clear, not onely by divers expressions of himself, and of the Court, but also by the managing of publike affairs) is necessitated by reason of the *Scots* to grant a Parliament, which he doth, and since he could not refuse it, his second thought is how to make it work for his purpose, which he endeavoureth by causing to be chosen divers Members of the Commons, so far as he was able to do, what by his own private Orders, what by the Court-dependers, Nobles, and others of credit: but all will not do; for some of those who were chosen by his procurement are rejected, others do not answer according to his expectation: Then he plots with the Army he had gathered against the *Scots*, and by

Papists, to undo the Parliament; but the Plot, through fear of miscarriage (the *Scots* being so neer) is discovered, and faileth.

After this, the King hath his recourse to the *Scots* themselves, if they would come forward and destroy the Parliament, they should have the plunder of the City of *London* for their pains, with the four next adjacent Counties for their inheritances, besides store of money.

The *Scots* are so far from consenting to this base act, that they reject it with disdain, and give notice of it to the Parliament, with assurance of their affection and faithfulnesse.

Upon this, the *Scots* are cryed up to be the Parliaments Army, by some, and the Parliament to be for the *Scots*.

Then jealousies must be raised against the *Scots*, *That they would never remove, nor go home.* This reproach is raised and spred abroad by the adversaries of Church and State, and received by the simpler ones, otherwayes well-meaning and well-disposed men.

So the *Scots*, to take away all kinde of suspicion, repaire home peaceably. Then the King must follow them home to try conclusions:

First, He essayeth again if the *Scots* Army could be corrupted for his designe: But he loseth his pains.

Next, He goeth on, and being in *Scotland*, he tryeth if he can make sure the chief opposers of the great designe, as of some also who had not served him according to the trust he had given them therein: This Plot also faileth.

By this time, the *Irish* break forth in Rebellion, burning and spoiling the Countrey, and slaying the *English* Protestants there amongst them: The Villains give out, *That they have nothing to say against the* Scots *their old Friends, Brethren, and neer Neighbours, but against*

againſt the Adherents to that Wicked Parliament of England, *ſo diſpleaſing to the good King.*

This they did, hoping that by theſe fair words, and not doing harm at firſt to the *Scots* amongſt them, to make the *Scots* be quiet, whom they knew would be very ſoon in readineſſe to fall upon them, if the King and Parliament of *England* would allow and deſire it.

The *Scots* make offer of their Service unto the King (while he is amongſt them) for repreſſing the Rebellion in *Ireland*: He waves the buſineſſe, and puts it off, with *that he could do nothing without the Parliament of England*; and ſo he cometh to the Parliament, where till he was conſtrained, he ſaid little or nothing of the Rebels; at laſt, he is made to make a Declaration againſt them, and then courſe muſt be taken for repreſſing them. The *Scots* continue to offer their aſſiſtance; but with ſhifts, they were put off by the Court, and by ſome corrupt men ſiding with the Court, for a long time.

At laſt, the *scots* ſend an Army into *Ireland*, willing to do their beſt; but not being furniſhed with neceſſaries for the proſecution of the Service, nor ſupplied in their wants, they could not go on ſo earneſtly and with ſuch heartineſſe as they themſelves wiſhed: ſo after divers of them had ſtarved and periſhed for want, ſome return back to their own Countrey, yet they leave there a conſiderable body under the conduct of Major Generall *Monro*, which number had abſolutely ſtarved if it had not been ſupplied from *Scotland*, who although it was not able to provide for that Army in ſuch a proportion as was needfull for a more earneſt purſuance of the Service, yet they kept them alive, and encouraged them to go ſtill on with the Work; and although that Army there hath not done all what was expected of them, yea not ſo much perchance, as ſome men conceive they might have done, yet one thing is acknowledged by all, That this Army hath kept alive

the Protestant-businesses in that Kingdom; for without it, the cessation and compliance with the Rebels had gone on through the whole Countrey, unto the prejudice of the Common Cause, and to the damage of these Kingdoms; for the *English* Army sent thither, being corrupted and drawn hither by the King, the Protestant-Indwellers in *Ireland* had complyed, being inclined to the Court for the most part.

But to return unto *England*:

The King having left *London*, resolves to make War against the Parliament, and being at *Windsor* he causeth to gather together some men, to try what he could do in the businesse; but he seeing his few gathered men to be dispersed by the Countrey, finds for such an undertaking he must have a help from beyond Seas; to this effect, he sends the Queen unto *Holland*: and he finds that he must go further off from *London*: So after her departing, he goeth to *York*, where he sets afoot, and lays all the devises he can to make War against the Parliament.

The *Scots* hearing of this, presently send Commissioners to deal with him, and to desire him to leave off the designe of making Civill War in *England*, while the Protestants were thus massacred in *Ireland*. He obstinatly rejects their remonstrance, and sends them back, not suffering them to come any further according to their order and mind, which was to repair unto the Houses of Parliament, and to deal with them for the taking away all mistakes betwixt the King and them.

The King having essayed all he could in *York*-shire to little purpose, at last cometh Southward to *Nottingham*, where seeing his bad successe in his undertaking, he sends to the Parliament for agreement. The businesse is slighted (at least not so earnestly laid hold on as the *Scots* had done, at far lesse ouverture) by some chiefly who since have made known that they had more their own particular to heart then the publike good.

So

So the King continuing his designe of War, with the few men he had then, goes Westward, where he gets more men, and so with open force carrieth on the War.

The Winter following, the *Scots* seeing the pursuance of the service of *Ireland* slacked, yea in a kinde neglected, and things come to a great hight in *England*, with the losse of much blood already, and spoile of a part of the Countrey, resolve to send once again unto the King (then at *Oxford*) the same Commissioners that were sent to him at *York*, with one or two more from the Church and State. The King being moved for a passe to them, refuseth it for a time; but at last he grants it as they desired, which was to repair freely to and fro betwixt him and the Parliament as the occasion should require; Upon which, the *Scots* Commissioners come to *Oxford*, and tell their message to the King, who slighteth them, and useth them coldly and corsely: After their abode for divers moneths, to no purpose, they give notice to those who had sent them, that they could do no good with the King; not so much as to have liberty to go unto the Parliament, yea not to converse with the Commissioners from the Parliament then at *Oxford*. At last they are sent for to go home.

The King not being willing at that time to give such an open occasion unto the *Scots*, as to make them rise then in Arms, sends their Commissiones home with generall and ambiguous words, and tels them that if they would be quiet, he would ere it were long have reason of the Parliament of *England*; but if they should stir, he would be put to it. So they go home, and give accompt of their voyage.

The K. perceiving partly by the Commissioners, partly by his spies from the Countrey, that since he would not be moved to agree with the Parliament, the *Scots* were inclining to side with the Parliament in case of need;

so

so underhand and secretly he sets a Plot afoot to give them work so at home, that they should not think of going abroad.

The Commissioners are hardly arrived, but there breaks out an undertaking by Malignants, in the South part of *Scotland*, under the favour of the Garrison of *Carlile*, (then in the Enemies hands) and the Papists in the North part of *England*: but by Gods blessing the businesse is quashed, and order is taken for the securing of the Countrey from all intestine insurrections and forrain invasions, withall to be in readinesse to help their Friends in *England*, at a call.

So the Sommer goeth on, in which the Kings party prevaileth so far, that they master all *England* (some few places reserved) except the associated Counties about *London*, and these in a very tottering condition, with a great dejection of spirit.

Upon this exigence, the major part of the Houses of Parliament thinks it fit time to desire the aid of the *Scots*; they in all appearence being the onely men they could call to for help:

First, By reason of their common interest in the Cause of Religion and Liberty with the people of *England*.

Next, In respect of their neerneſse and Neighbourhood.

Thirdly, In respect of their bound duty to requite (according to power) the favours their Fathers formerly, and they themselves lately, had received from the good people of *England* in their own troubles.

Divers in both Houses were against the sending to the *Scots*, chosing rather to undergo the extremity, then to be beholding to their Friends.

After divers debates and delays, at last, it is resolved upon to send Commissioners into *Scotland*. None of the Peers could be perswaded to go.

The

The Commons ſend their Commiſſioners (Members of their Houſe) with power from the Peers to tranſact and agree for both Houſes with the *Scots*, by whom they are welcomed with heartineſſe, as they had been for a long time expected with devotion.

They come to treat; and in a word, The *Scots* tell the *Engliſh* Commiſſioners, That ſince they deſire their aid and help, in oppoſing the Common Enemy in this Common Cauſe of Religion, the ſubverſion and change whereof is mainly intended by the Enemy, all other things being but ſubſerviene to this deſigne, as the Houſes of Parliament did well and wiſely declare in that Declaration they ſet forth when they were to take Arms for the Cauſe; it were very fit that there ſhould be a ſolemn Oath and Covenane drawn up and taken by both Nations, to be ſtedfaſt to the Cauſe of Religion, and ſettle it againſt all hereſies and errours, tyranny and confuſion.

And ſo much the rather did the *Scots* move this, that they had been told by the King ofter then once, and by divers of high rank, yea all the papers written by the Court againſt the Parliament, did tell over and over again, that the Parliament did not intend a ſetled Reformation in the Church, notwithſtanding that they had called a Synod.

The *Engliſh* Commiſſioners did reply unto the *Scots*, That they could not but acknowledge that the thing was fit to be done; yet they had not the power to do it by their Commiſſion. Upon this, the *Engliſh* Commiſſioners ſend hither to the Parliam. for that purpoſe.

As ſome of the ſaid Commiſſioners did ſay this in ſimpleneſſe and ſincerity of heart, Others did what they could to delay and wave the Covenant, if it were poſſible; for they had no liking to it, as we have ſeen ſince; yet it was no time to reject the *Scots* ſo juſt deſire.

So the *Scots* ſend Commiſſioners to the Parliament, who together with ſome deputed from the Parliament, draw up the Covenant, and it is ſolemnly taken.

One of thoſe who went unto *Scotland* from the Synod, followed thither the *Scots* Commiſſioners, and did what he could to obſtruct the drawing up of the Covenant, and to wave the taking of it; yet he was conſtrained to take it, with others of that mind, for it was then not ſeaſon to appear otherwayes.

The Covenant is no ſooner taken, but the Court changeth its language of the Parliaments intending nothing but Schiſms and Sects, and tels us, That hereafter the King will have a care of tender conſciences; which was, ſince he could not hinder the making and taking of the Covenant by both Kingdoms, at leaſt he will do his beſt to hinder divers particular men from taking it, and from ſtudying to keep it, as that which is the moſt contrary to his deſigne.

The *Scots* Commiſſioners ſend the Covenant into *Scotland*, where it is generally taken; and thereafter according to agreement, the *Scots* come into *England* for the help of their Brethren; but it was the deep of the Winter, to wit *January*, before they could be ready: So in froſt and ſnow, they come as far as *Tyne*, finding but ſmall oppoſition by men to that place; their main enemies were evil weather and want; being come to *Tyne*, they find an Enemy with a Body of Horſe and Foot exceeding them in number, namely in Horſe, Maſter of all behind him to *Trente*, except *Hull*, and of all the Countrey about, and ſtrong holds.

After divers encounters and skirmiſhes, the *Scots* paſſe the River in ſpite of the Enemy, whom they make retire before them, and alſo keep together, and weary him ſo with hot Service and conſtant alarms, that divers of his men fell ſick with toiling and lying without in ſo hard a ſeaſon. At one encounter neer *Durham*, they made.

made 7 or 8 hundred fall to the ground of the Enemy his men. Then they take *Hartlepoole* and other places upon the Sea, from whence they had all their provisions from *Scotland*, for a good while, till at last some are sent to them from the South, namely, from the Citie. As they were thus pressing the Enemy, Sir *Thomas Fairfax* issueth out from *Hull*, (whereinto he had retired himself for a while, being constrained to leave the Field) assisted by Sir *John Meldrum*, and fals upon *Selby*, which he takes with valour and successe. Upon the news hereof, the Enemy runs to *York*; the *Scots* follow upon the heels, and take some of his men and baggage. Presently the Lord *Fairfax* his Forces (haveing come after his Son upon this successe) and the *Scots* Forces, joyn together neer *York*: The Enemy fearing to be incloſed, ſends a party of his Horſe Southward, which is followed by a joint party of the *Scots* & *Fairfax* his men as far as *Trente*; then the followers return, and resolution is taken to besiege *York*; but the *Scots* having left some of their men in divers places that they had reduced, had not men enough to besiege the Citie, and keep the Fields in the Enemies Countrey, notwithstanding the addition of *Fairfax* his Forces: Wherefore they wrote to the Earl of *Manchester* to come and help with his Forces, which he did willingly with all speed he could. Then some there were who were against the joyning of *Manchester* and his Forces with the *Scots* and *Fairfax*, as there had been lately some who would have them to go home at the taking in of *Selby*, and as some had been against their incoming, and thereafter some were employed before *York* to sow the seed of dissension betwixt the joyned Generals with their Forces, and as some likewise were railing at the *Scots*, while they were daily encountring and skirmishing with the Enemy. After this another sort of men began to shew themselves unto the

world, seeing that by the help of the *Scots* they were made able to appear again, who for their miscarriage of things durst not shew themselves, and finding in themselves that they began to stand upon their own legs, they feel the pulse of the *Scots* to try if they were plyable to their phantasies and opinions, & perceiving the *Scots* constant to their principles, and firm unto their Covenant, begin to care lesse for those who had raised them from the dust; yea, they begin to oppose the *Scots*; and, to make the relation short, the Battel of *York* is fought and the Town taken.

In all such actions those new factious men, to indear themselves unto the simple people, by their Emissaries, spred abroad that they did all; but God knows they had little share in things.

After the businesse of *York*, *Manchester* returns into the associated Counties; *Fairfax* stayes in *York*-shire; and the *Scots* return towards *New-castle*, where they find a new supply of six thousand men under the command of the Earl of *Calendar*, to represse the Enemy, who had been for a while domineering thereabouts in that Countrey, while the *Scots* Army was ingaged at *York*; who having drawn neer, make their approaches, and lay a formall Siege about the Town, which after some moneths pain, they take by storm, having tryed all means possible to keep things from extremity, but it could not be; yet their moderation was such after they had taken the said Town, that it was admired by their Enemies.

While the *Scots* were thus busied about the Siege of *New-castle*, they were ill spoken of by those new factious men, who expressed tokens of sadnesse when they heard it was taken.

Then the *Scots* clear all the four Northern Counties except *Carlile*, (which of late they reduced by composition).

sition) and so the Winter coming on, they kept in their Winter-quarters.

As the *Scots* (making the quarrell their own) did send their Army to fight in the Field, to help their Friends and Brethren by action; so they send Commissioners both from Church and State, to help with their counsell the carrying on of things in Church and State.

When the Commissioners come hither, they promise unto themselves to find nothing ado, but to go on with the Work unanimously, for the good of Church and State, against the Common Enemy. But since, they have found themselves hugely mistaken; for, where they thought to have most opposition, they have found least; and where they did look for none, there have they found most.

First, Some factious men in the Synod have stopped the conclusion of things there; it is without example, that so few men being convinced with Scripture, reason, antiquity, and the example of the best reformed Churches so, that they have nothing to reply, yet in stu[illegible]rnesse they will not give over to disturb. It is found true in those men which is remarked, *That the more mildly the adversaries of Peace and Truth be dealt withall, the worse they are.*

Then, in the Counsell of State, the *Scots* have a long time been crossed in a high measure, by those who were against their incoming; and thereafter still have been opposed by these men, and their participants, who are advers to the setling of the Church.

The former did oppose the *Scots*, namely because they were not to approve their wayes in the managing the affaires of State, and thereafter perhaps in the Church-government.

The second, Because the *Scots* cannot give way to their phancies and faction in Church-businesse, and consequently in the State; but stand constantly to their

principles, and firm to the Covenant, not regarding to either the one or the other, with temper and moderation to give offence to no body, if it were possible unto them.

The Spring drawing on, the *Scots* presse to have necessaries for the Field. After much delays, things go to them in *New-castle*, but in a very small proportion. Howsoever, they are no sooner ready, but they dispose themselves for marching: till then, they were not idle, but they were busied up and down to the setling the Northern Counties, and they did send parties to and fro unto their Friends; namely unto Sir *William Brereton* they sent a party of Horse by *David Lesley*, who then made the Kings Forces turn back, which at that time did intent to go through *Lancashire* for *Scotland*.

Thereafter, as the *Scots* Army was moving and about to march Southward, they have advice given them, that the King being then towards *Westchester*, was bound once more for *Scotland*; to stop which, the Army went with great difficulties and did so put themselves in his way, who made him change his resolution, and [illegible]returned Southward again.

And at that time the *Scots* supplied their Friends which lay then before *Carlile*, who were there altogether unprovided. Thereafter they return Southward; and although by agreement they were not to passe *Trente*, yet in compliance to importunities, they past and went Westward towards *Worcester*, and cleared the Fields there so of the Enemy, that he durst not appear before them.

Next, Against their own Maxime, which is to clear the Field and wait upon the Enemies motion, that they may alwayes be in readinesse to hinder his courses & pursue him; to stop the clamours of some raised against them, they lay down before *Hereford*, which if they had been supplied with necessaries at first, they had doubt-

lesse

leſſe taken; and when they had the things required for the Service in ſome meaſure, the great rains hindered them to perform what they earneſtly intended, and whereunto they were prepared. As they were thus ingaged about *Hereford*, the King with all his Horſe, having made a great circuit, goes Northward, where, by divers promiſes made unto him, he did hope to do great things for his deſigne.

The *Scots* ſend their whole body of Horſe (ſome few excepted) by *David Leſley*, who by his diligence and activity, gets North before the King, and ſends him back Southward once more, and ſo breaks that deſigne.

At this nick of time, cometh the news to *David Leſley*, being then neer *Trente*, upon his return South in purſuance of the Kings party, and he is deſired to go into *Scotland* without delay, and help his own Countrey in diſtreſſe, by an overthrow that the Enemy had given there to the Forces of the Countrey. He thinks to go onely with a party into *Scotland* himſelf, and ſend back the reſt to the Army before *Hereford*: but the whole Company hearing of the ſtraigth of their native Countrey, would needs go with him. Of this he giveth notice to the Committee of both Kingdoms and to the Army before *Hereford*, and ſo goes into *Scotland*.

The Army before *Hereford* having deſigne to end the Work they were there for, and ſeeing the Enemy his marching unto them, upon *David Leſley* his going into *Scotland*, ſend unto their Friends at *London* for a help of ſome Horſe to be neer by them (as in *Gloceſter*-ſhire) in caſe of need, they not having Horſe enough to encounter the Enemy, and to ſerve the Army to bring in the proviſion, which they were conſtrained to do with ſtrong hold in the Enemies Countrey, having ever ſince their march Southward ſtruggled with great difficulties for neceſſary proviſions, yea for divers dayes they have

been

been without bread. But they could obtain no Horſe, howſoever ſome were very willing to grant their juſt deſire.

Things being thus, it is put to a Counſell of War whither they ſhould ſtorm the Town, or no; ſome that were moſt forward, gave their voice for the ſtorm; others voiced, It was fit to ſave the Army whole, conſidering how the poſture of affaires was then at home; and ſince ſome of their Friends for whom they had undergone ſo much, were backward to aſſiſt them in their great extremity, they thought it the ſafeſt courſe to raiſe the Siege, and return Northward to help their Countrey; and ſo the plurality of voices carried it, and Northward they went.

As the *Scots* were upon their march in *York*-ſhire, news comes to them that *David Leſley* had given a great overthrow to the Enemy in *Scotland*; yet they went: after this, they are deſired by the Parliament to come back and beſiege *Newark*, and not to ſtay there in the North Countrey, for fear of burdening that Countrey, ſo much already waſted, as was given out.

The Parliaments deſire is not anſwered ſo haſtily as was expected, which hath given occaſion to ſome to irritate and do what lieth in them to make ill blood, and not to ſtay for an anſwer, nor receive any reaſonable one without reall performance of what was required, whereunto the *Scots* are moſt willing; but by reaſon they have ſo few Horſe with them, they conceive it is not ſafe to venture their Foot when the Enemies Forces are onely in Horſe: and chiefly, becauſe they knew that the Enemy was to ſend a conſiderable party into *Scotland*, hoping to make a great faction there by the help of his Friends by the way, and ſo joyn with the Enemy there; and the Malignants in the North of *England* were to riſe with the open Enemy.

And ſo it proved indeed; for the Enemy ſends from

New-

Newark a great party of Horſe, commanded by *Langdale* and *Digby*: They were meet withall by the *Yorkſhire* Forces, commanded by *Poyntz* and *Roſſiter*, who dealt ſo roughly with them, that they were routed, divers killed, and many taken, with a great part of their baggage; yet they rally again, and go on in their journey to invade *Scotland*: Before they were at the borders, they were a thouſand ſtrong. Generall *Leſley* having notice of their deſigne, ſends a party under the command of *Vandruske*, with expreſſe order to fight with the Enemy whereſoever he found him. *Vandruske* followeth ſo actively the Enemy, that he thinks to get into *Scotland* before him, and ſend him back again; but he miſſeth him: and the Enemy going another way, enters into *Scotland*, where there were divers parties ordered to wait for him, and fight with him; one from *David Leſley* was ſent; another of the Earl of *Balclough*; the third, and the leaſt of all, not exceeding three hundred Horſe, under the command of Sir *John Brown*, who ſeeing the Enemy in *Scotland*, could not have patience till his Friends joyned with him; but by an hardy attempt with his three hundred men, fals upon the Enemy, who was a thouſand ſtrong, (as we have ſaid before) routs him, killeth him a hundred of his men upon the place, takes two hundred of them with bag and baggage, divers were drowned. All this did Sir *John Brown* with the loſſe of about thirty or fourty men; then he purſued the Enemy, ſeeking him up and down, and at laſt upon the third day after the fight, he aſſiſted with his Friends, meets with the remainder of the routed Enemy, then about five hundred ſtrong, where he took all with little ſhedding of blood, onely ſome few who were extraordinarily well horſed did eſcape, among whom were *Digby* and *Langdale*, with theſe good Patriotes and good Chriſtians the Earls of *Nidſdale Maxwell*, and *Carnewath-Dazel*.

When by treachery at divers encounters, the Enemy did prevaile against the Forces of the good party in *Scotland*, some of the superficiall Brethren about *Westminster*-Hall, jearing and gibing, could say, *That the* Scots *could not and durst not fight in their own Countrey:* which at this time they find untrue; for the *Scots* have shewn since that they both can and dare fight, not onely one to one, but one against two, (contrary to the Proverb *Ne* Hercules *contra duos*) yea one against three. Let the glory be to God, who is pleased to own his own Cause, and honour despiseable men to be instruments in this his Work, to the confusion and shame of the Haughtie.

The Enemy had so laid down this Plot of invading *Scotland*, that he promised unto himself (without fear) an issue according to his mind; for he thought having once entred in *Scotland*, by the Papists, Atheists, and Libertins, (for Sectaries there are none) to make up in the lower Countrey a great party; and so joyning with the Enemy now afoot in the hills, (who is gathering what he can, and hath already betwixt three and four thousand men, although divided amongst themselves, as we are informed) he did think no lesse then in a very short time to subdue all *Scotland*, and presently thereafter, to come into *England*.

Those who have read the intercepted Letters, can tell much stuffe to this purpose; but *he that compteth without his host compteth twice.*

The rumour of this designe was so great in *Scotland*, that the good party thought fit to draw a good part of their Horse Southward, and to make sure the chief and most commodious passages to hinder the conjunctions of the intestine Enemy, and the invaders; so *David Lesley* lay with one party at *Glasgo* upon *Clyde*, and *Middleton* with another at *Alloway* neer *Sterlin* upon *Forth*.

Yea to see this enterprise represled is the chief reason

why

why the *Scots* Army in the North of *England*, did not come so soon Southward to *Newark* as was desired: wch just and lawfull delay of the *Scots* for a time, by factious and malicious men, although they knew very well the reasons and the cause thereof, is published as a deniall; and so it hath been beleeved by the simpler sort, and laid hold on as *argent contant* present count; it is not enough for the malicious and factious ones; not considering that the good party in *Scotland* hath made the Parliaments quarrell its own, in joyning with it in Covenant for the pursuance of the Cause it took Arms from the very first beginning, that is, for the Truth of Religion, all things whatsoever, yea Liberty and Priviledge being subservient unto it, as it is expressed, first, in generall terms in the Declaration at the giving the Commission to the Earl of *Essex*; then, more particularly in the Covenant.

This sheweth the forgetfulnesse of him who in a solemn Assembly, was so unmindfull of the Truth as to aver that Religion was not the ground of the quarrell betwixt us and the Common Enemy at the first, abusing the simpler ones, and making use of the connivence of others; yea, he was put at work by some to say so, at least, he was applauded by them, as the story runs.

This quarrell here in *England* hath cost the *Scots* a great deal of pains:

First, In the Counsell both of Church and State.

Then, In the Fields, with the losse of many a gallant & brave man, which they think all well spent & bestowed, since God hath been pleased to make use of their endeavours, to put forward in some measure his good Work in both Church and State, and to represse the domineering of the Common Enemy, who ever since the conjunction of the *Scots* with the State of *England*, hath been declining (if the thing be well considered with judgement) although now and then he hath had some *lucida*

intervalla; as we have all ſeen.

As the *Scots* think their pains, labours, expences, charges, *&c.* well beſtowed, ſo they complain not of the manifold reproaches and lyes that have been ſaid and ſpred againſt them, what by the open Enemy, what by the falſe Friends, nor of the hardſhip their Army hath endured to this day in the Field, no more then of the ſmall content of their Commiſſioners in the Counſell, which all they paſſe and lay aſide, not as inſenſible and leprous men who have no feeling, for in any other thing they are touchy enough; but as being reſolved to do all what they can, and ſuffer what they are able, for the Cauſe of God and of his people, with grief of mind to ſee thoſe whom at firſt they conceived certainly to be right and round in this buſineſſe, to have corners and by-wayes wherein they muſt acknowledge the ſhortneſſe of their own judgement and confeſſe the infirmity of man: But their great grief is, (at leaſt ſhould be) that their Army hath not been timely nor duly furniſh'd with conveniencies and neceſſaries, to make it go on with action in the Field; yea to ſee them kept back from doing as if it were plotted of purpoſe: Then, that their counſells in Church and State have not onely not prevailed, but have been hid, yea oppoſed, and ſo hindered to yeeld their due fruit unto the Cauſe in hand as they intended. Beſides all theſe things, in joyning with the Parliament in action and Counſell, and coming in when it was below a ſtand, they have not onely expoſed themſelves and their poor native Countrey to all kinde of perills and inconveniency, but have drawn evil upon it.

More, They have gone in the higheſt degree of contradiction to the King; for they have not onely in downright terms declared themſelves oppoſite to his deſigne, but have quite ſpoiled it; which as he told them, *he would eaſily compaſſe in this Kingdom, if they would be quiet*: and indeed he had brought his buſineſſe to a pretty paſſe,

before

before the *Scots* came in. Then their coming in into *England*, and their going before into *Ireland*, did empty their native Countrey much of men of Counsell and action. So for *England* they left their own Countrey as if it were to be a prey unto the Malignants there, who since, not being kept under by the good party by reason of its weakneſſe, ſhew themſelves to be in great number.

Next, The indifferent and neutrals, whereof there be but too many everywhere, moſt men looking more to their convenience here upon Earth, then to the Glory of God, or to his Kingdom; who had ſided formerly with the good party, bearing the ſway; but ſince ſeeing them abſent for the moſt part, helping their Friends, and weakeſt at home, begin to have other thoughts, and fall in with the Malignants.

All this being perceived by the King, who hath his thoughts full of revenge againſt the Covenanted *Scots* with *England*, bethinks himſelf of all means poſſible to oppreſſe and deſtroy that poor Countrey of *Scotland*, and, in the firſt place, the *Danes* are invited to invade it, unto whom are promiſed the Iſles of *Orkades* for their pains, (their old pretenſion;) But as the *Danes* were preparing to come hither, God ſends them another work to do at home, which was to defend themſelves from their invaders, to wit, the *Swediſh*; with whom after a great ſtrugling by Sea and by Land, they have been conſtrained to make their peace almoſt upon any terms: Yet we hear they are now making again themſelves ready for War, and againſt us (as we are informed) to try perhaps if they can make up their loſſes in ſome meaſure (in one way or other) upon us.

Again, The King ſeeing the *Scots* ſiding with the Parliam. of *England*, ſets afoot Plot upon Plot in the South-part of *Scotland*: but by Gods bleſſing they all fail, being,

no ſooner diſcovered but repreſſed, and thrown in the duſt.

More, By Pyrates and men of War having Commiſſion from the King, the *Scots* Ships with goods and men are taken, yea divers men are thrown overboord: Their onely quarrell is the conjunction of the *Scots* with the Parliament of *England* in the Service of this Common Cauſe.

The loſſes the *Scots* have ſuffered by Sea ſince their ſideing with the Parliament, do exceed far the monethly allowance agreed upon for their Army, although it were well and fully payed; which they are far ſhort of; for ſincetheſe eight moneths, they have had but one moneths pay, to wit, about Thirty thouſand pounds, and theſe from the City of *London*.

Laſt of all, The King bethinks himſelf, (ſince he is pleaſed to own all the undertakings of the *Junto*, although he be not alwayes one of the number, it taking its authority from the *Pope* and the *Roman*-Catholike Princes abroad more then from him, although he hath the name of all;) to ſend over out of *Ireland* ſome of thoſe deſperate Villains, who at their firſt riſing in Rebellion in *Ireland*, did offer all kindneſſe unto the *Scots*, ſaying that they would not ſtir againſt them; who take a fit opportunity of the good party of the *Scots* being abſent outof their Countrey for the moſt part, and they enter into *Scotland* by the Iſles and the Hills, finding a party of Malignants, ſome whereof and the chief Traitors had been ſent from the Court to manage the buſineſſe, who not only privatly do favour & openly do ſide with them, but make a number of diſguiſed Villains betray the truſt they had from the Countrey, in places of power and command, yea ſome in the time of action in the Field, either ſlakly acting againſt the Enemy, or flying from before him, or running over to him, at divers places and times.

So

So the Enemy increaseth his party in *Scotland*, spoileth and destroyeth divers places of the Countrey, namely the Lands of those who were most deeply ingaged with *England*, (above all the high Lands of the Marquesse of *Argyle*) which they have totally depopulated and burnt, as the Lands of his Friends; some other parts they have so depauperate and walted, that in one County they have put many scores of good Families to meer mendicity. What did most then grieve good men, was to see not onely the good Work of Reformation at a stand and not likely to go on, as they looked to it with carnall eyes; but also the former abominations set up again, and also to see the poor well-meaning people (for fear) abandoning the Truth, and imputing unto the profession thereof the cause of their sufferings, as many men do when they suffer for the Gospel.

Now albeit the losses be great and excessive which the *Scots* have had by Sea, in regard to the extent of their Countrey; yet their losses and damages by Land are a hundred times greater and more.

Further, God suffered the wicked Enemy, by the miscarriage of the chief Leaders and Directors of businesses, to give a great overthrow to the good party of *Scotland*, at which, as the good party was much dejected, the Enemy in his pride was highly puft up, and he thought to carry all things before him, mastering all; but in a short time, it pleased God to abate his pride by a great Victory against him, God making use of *David Lesley* for that Service.

More, As *Digby* and his associates going to the wicked Enemy in *Scotland* had first a good blow in his way thither, and then was totally defeated at the second time, when he thought himself, as it was, at his joyning with the Enemy in *Scotland*: So doubtlesse, under Gods Mercy, ere it be long we shall hear, that the wicked Enemy there, having had already this great blow, will have next his fatall and totall destruction.

Here

Here let it be noted, that among the papers taken from the Enemy, when he had this great blow given him by *David Leſley*, there were found inſtructions for the holding of a Parliament, wherein all things ſetled in Church and State ſince the yeer 1639, were to be changed and altered, the Covenant broken with the *Engliſh* Rebels, ſo were they pleaſed to call all thoſe who ſtand for the Parliament; thoſe who had been active for the Covenant, to be furniſhed and deprived of all benefit and priviledge of a Patriote or native, according to their ſeverall ranks and ſtations.

All the ſufferings and undergoings of the *Scots* for their joyning with the Parliam. are ſo far neglected, that not onely in their diſtreſſe they are not helped nor aſſiſted, as generoſity had required, after ſo much undergone for Friends at home and abroad, making other mens quarrel their own, and drawing evil upon themſelves for their ſake; but divers who have received benefit in a high meaſure by their joyning and incoming, have been glad heartily at their ſufferings, expreſſing now and then, *It was well they were beaten*; and when they were droven to the greateſt pinch of neceſſity, what by the prevailing Enemy, what by the fault of their Leaders, which lies heavily upon ſome; at laſt, having kept off to trouble or diſquiet their Friends, going conſtantly on with the Work ſo far as they were inabled, and could do: they required ſome help of Arms, and of Money due unto them; but what comfort they received more then a ſolemn Faſt, and private condolance of ſome Friends, let them tell if they can: Yea when they were thus low, then they were moſt neglected and vilipended by ſome; Was it not ſaid by ſome of your prudentiall men, *That the Scots would undo both themſelves and this Kingdom*? yet their wiſdom and valour, bleſſed with ſucceſſe in their own affaires, were not queſtioned before they were joyned with *England* in the buſineſſe, and if they had not

come

come in, *England* was undone, at least a good part thereof.

Was is not said, *That they had buried their honour at* Hereford? Yet they have shewn since that they had both heart and hand to gain and to maintain honour.

Was it not told openly, *That they should be sent home, as being troublesome to the Countrey: and if they would not go with good will, they must be killed by half-dozens?*

Are not their Garisons, and Places of retreat, (so long as they are in the Service of the Publike) which they have reduced and brought into obedience with a great deal of pain, losse, and hazard, demanded from them, and spoken to be put in the hands of those who are not thought to be faithfull to the Cause we have all fought for to this day?

If this smell of piety and generosity, let God and all the World judge.

Here I forbear to give answer to this; onely I say, It is done, and let it undergo the censure of understanding and indifferent men, without exception: onely we shall see how this stands with the Publike Service, and with the Treaty, to deal so with Brethren and Friends, who have put their breast betwixt their Brethren and the stroak of the Enemy, and who did stand first in the gap against the Enemies Plot, to teach their Brethren to be upon their guard, and timely prevent the Enemies assault; yea, who (under God) have put their Brethren in posture of defence, by occasioning the Assembly of Parliament, and in protecting it by their stay here for a time, lastly, by rescuing it (as it were) from the jaws of Death, and from the brink of perdition. Now, by neglecting, vilifying, crossing, and opposing, to dishearten Brethren who have been and are to this day, so usefull unto the Service of the Common Cause, cannot be but much preju-

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diciall to the happy end intended by us all, to wit, the ſetling of a true Reformation in Church and State.

If the *Scots* went not upon higher principles then thoſe of human intereſt, of phanaticall opinions, of ſelf-conceit, and the like, this uſage of ſuch Brethren could not but produce ſo bad effects as the hinderance of the end intended, with the loſſe of all whatſoever hath been done, employed, and undergone thereabouts, and the deſtruction of both Nations at laſt. But bleſſed be God who hath given them wiſdom and longanimity not to be ſo diſturbed with the forenamed occaſions of miſcontent, as either to be weary of the Work, or to leave it off. And to uphold them therein, God yeelds the *Scots* the good will and aſſiſtance of divers well-affected men, maugre all malice and malignity, with the earneſt deſires and wiſhes of the people for compaſſing the firſt purpoſed and purſued end, which is (in few words) the Glory of God, and the ſafety of his people.

Now let us ſee how this carriage towards the *Scots* ſtands with the Treaty and Covenant made with them at their incoming:

Are not the Brethren of *England* with their Ships bound by the Treaty, to guard the Coaſts of *Scotland* by Sea, to ſave it from forrain invaſion, and to ſecure the *Scots* in their trading by Sea? But how ſlakely this duty hath been performed, the great loſſes and wofull ſufferings of that poor Countrey can now tell; of which inconveniencies and evils they had been free, at leaſt to this preſent, if they had not joyned with their Friends in *England*.

I know it will be ſaid, *When the Enemy had done with* England, *his deſigne was with all his power to go into* Scotland.

But human reaſon tells you, That it is wiſdom to put off an evil, if we can, for a time; for he that hath

time

time hath life, as it is commonly ſaid; and the mean while, God will provide ſome means or other to return the evil from his people.

And ſo human Policy would have taught the *Scots* to look to themſelves, and be quiet: but their zeal to the Cauſe of God could not ſuffer them, and for it they have undergone all this hardſhip, who can and will deliver them in his appointed time. And if thoſe for whom they undergo this Service, do not requite faithfully their kindneſſe, God will by ſome means or others not forget, but recompenſe them according to the ſincerity of their intentions: But if any of the *Scots* (as I doubt not but there be ſome) who had or have ſome by-ends in this Work, God will puniſh them for it, and ſhew their vanity for mixing their own intereſt with his Service, who requires the whole of man, which is ſo known to the Enemy of God and of his people, that he cares not what good a man do, providing he can nouriſh in him any little evil, being ſure to catch him at laſt, if he do continue in it.

Then the Brethren of *England* are bound not onely by reaſon, to make the *Scots* no worſe then they have found them, that is, then they were before their late conjunction; for it ſtands againſt the Laws of all humane Society and partnerſhip, that one party being preſerved from totall ruine, and reaping a ſeen benefit by the Society through the hazard and great loſſes of the other party, not to make the party at leaſt in the ſame condition he was before the Society: far more is it againſt Juſtice, to ſee the party undone and periſh for us; above all, if we can afford him help or comfort; leaſt of all, to rejoyce and make our own advantages of his loſſes, who hath loſt himſelf for us.

If the thing be ſo among particular Societies of men, Why not ſo betwixt State and State, who are nothing elſe but a Congregation of leſſer Societies? And if Ju-

ſtice is to be done by the leſſer, Why is not the greater far more tyed to it? For the moſt part, particular men are either puniſhed, or cried out upon, as cheaters, if they cozen or deceive their fellows. And ſhall States eſcape free not onely from cenſure, but be thought wiſe and prudent men, for their deceits? And ſhall circumvening in publike affaires be not onely not thought evil, but eſteemed as a vertue?

Hence cunning deceitfull man is called Politick, and deceit is called Policy. To ſuch hight of wickedneſſe are we now come, that vice muſt go under the name of vertue; for Policy is the honeſt, juſt, and prudent carriage of publike affaires, and not deceit and guile in them.

If it were onely to give ſin a term leſſening the ſhame of the crime, it were to be born withall; as for example, to call ſtealing, robbing, and ſpoiling, plundering, as now adayes we do. But to call vice vertue is intolerable.

Next, We may ſee if this ſtands with the Treaty by this ſole inſtance, which is here inſerted as it is in the firſt article:

And in caſe that notwithſtanding the monethly ſum of Thirty thouſand pounds payed as aforeſaid, the States of Scotland *ſhall have juſt cauſe to demand further ſatisfaction of their Brethren of* England, *when the Peace of both Kingdoms is ſetled, for their pains, hazards, and charges they have undergone, they ſhall have due recompenſe made unto them by the Kingdom of* England.

Now if the *Scots*, for their pains, hazards, and charges, be not payed of their monethly allowance, How is the Treaty obſerved? But the neceſſity of the times may excuſe, (if there be not a full payment) when there is willingneſſe to perform if there were capacity: But to give reproaches and injuries with threatning, and to ſend men home with ſhame and without ſatisfaction, who have done

done and undergone so much for thy good and to save thee from perdition, is doubtlesse far from gratitude.

I pray thee, What is it, and how far is it from recompense, Not to allow men to run home and quench the fire in their own house, lest having devoured the one, it should destroy the other? which it would do, if it were not quenched in time: Yea, so long as the fire was but burning in one end of the house (in respect of the ingagement) it was in a manner little regarded: but when it came to shake the very foundations of the building, and deface it quite, then it was full time to look to it: And yet it cannot be approved by some, because forsooth *There was not a formall warning given as in decency was fit:* yet it was done with such order as could be expected upon such a nick of time.

But here it may be said, *What needs all this to speak of the Treaty? Hath ever been any Treaty made betwixt two Nations or States, but each have made their best advantage of it? and ordinarily the Southern Nation hath been too cunning for the Northern; as may be seen in all the Treaties betwixt* Spaine *and* France; Spaine *hath outcunning'd* France; *and so in the Treaties betwixt* France *and* England, France *hath over-reached* England; *and so of such others, for the most part.* But as the Southern Nation hath over-reached the Northern by slight and cunning, so the Northern oftentimes hath surpast by Field-action the other.

The reason of this is from the constitution of the body in the Northern people, (vile domineerers) whereby they are inclined to do things rather by a strong hand then otherwise. In the Southern people, melancholy reigneth, whereby they are inclined unto devises to compasse things with lesse force and hazard; for where there is most wisdom, there is least hazard. The more North

or South that a people be, the more or lesse they have the one of the other.

But since the Treaty betwixt the Parliament of *England* and the State of *Scotland* runs upon other principles, to wit, of Religion, this human over-reaching, cunning, or surprising, is not and ought not to have any place; but all is to be guided by conscience according to equity before God, and as weare sworn to in our Covenant.

Wherefore, now, let us see how this agrees with the Covenant, whereby we are all solemnly sworn to promote and advance the setling of a through Reformation in the Church, according to the Word of God, and the example of the best Reformed Neighbour Churches; and if these reproaches, injuries, and hard usage of the *Scots*, who have contribute so much to bring this Kingdom to such a posture, do not proroge the compassing the same end, let God and the World judge.

And then, Are not these things flatly against the third article of the Covenant, whereby we are all sworn to defend one another in this Common Cause? which how do we perform, when we deny assistance to our Brethren in distresse, and will not allow them to help their own selves, yea we rejoyce at our Brethrens sufferings?

Are we not bound also by the fourth article, not onely to stop and remove any thing which may or might give any wayes occasion of mistake, and consequently of division betwixt the two Nations? Yea we are sworn todiscover those who endeavour any such action: and so according to Oath, I here declare, That it is those incendiaries, and factious ones, who contrary the ends expressed in the Covenant, phancy to set up their evil opinions, and invent all means they can to hinder the setling of Government in the Church, and consequently (as appears by all symptoms) to bring Anarchie in

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the State, promiſing to ſet down a Seraphin-Modell of a Church, which they after ſo long forbearance will not nor cannot agree among themſelves to ſet down; onely they are reſolved to ſtop the ſetling of the Church-government, (according as aforeſaid) to the end that all hereſie, errour, licence, libertiniſme, and corruption, may creep in the Houſe of God: this is their main drift, after their own intereſt.

Then, Is not the dealing of theſe factious men with the *Scots* againſt the fifth article of the Covenant, wherein we are all ſworn not onely to keep a good correſpondency betwixt the two Nations; but alſo to keep a fair Union for ever?

Here theſe factious men will ſay, *That the* Scots *deſerve to be thus dealt withall, for not doing more Service then they have done this Sommer, and not following the deſire of the Parliament.*

To which is anſwered,

Firſt, Let it be ſeen what the *Scots* have done; and if that which they have done, be not as much important to the Common Cauſe as any thing done elſewhere by any.

Then, If they have not done more, let it be ſeen where the fault lieth, whether in them that would not do, or in others who have ſtopped them from doing, by hindering them to be furniſhed and provided for further action.

More, Let it be ſeen whether or no it were not out of good reaſon, and not by chance, that they have not inſtantly followed the courſe they were deſired to do; and whether or no it had been better for the Service of the Common Cauſe to have ſo far complied with the deſignes preſſed by thoſe who either would not or did not ſee and foreſee what is moſt advantagious for the Common Cauſe; or whether or no there was a ſet Plot to undo the *Scots* Army.

Then,

Then, The *Scots* are accuſed *To lie heavily upon the Country, where they come, and that they have done many things againſt the Liberty and Right of the Subject of* England.

I anſwer, As for their burdening or wronging the Subject in the leaſt kinde, it is not their intention, being come in into *England* for the relief and righting of the Subject from the oppreſſion and injury of the Common Enemy: and if any Souldiers or Officers of theirs have exceeded in any kinde, upon juſt tryall of their faults, they are to ſuffer and to be puniſhed for it; beſides, all things taken by wrong, are to be reſtored, and reparation is to be made to the full by the judgement of honeſt and underſtanding men, upon the place, to the end that all miſtakes may be taken away, and the Union kept betwixt the two Nations, in ſpite of faction and malice againſt upright men.

Further, Let it be known, how the *Scots* are payed, and how they offer to repay ten for one for any thing taken by extortion, if they could have the half pay that others have employed in the ſame Service.

For this, the *Scots* have frequently ſollicited.

If the Committees of *York*-ſhire (ſet a work by ſome ſecret Enemy) had not gone ſo high, and publiſhed at every Pariſh-Church their orders againſt the *Scots*, as the Prelats did in former times with their bloody thunder-bolts of excommunication; and if they had remembred in whoſe hands the Liberties and Rights were, when the *Scots* came in to help, or where their Committees were then ſitting, and how far their orders had been obeyed then; they might have thought whether or no they had ever had a Parliament given to authorize them, if it had not been for the *Scots*; and the Parliament being aſſembled, whether or no ſitting this day.

Till theſe factious men did riſe, (who beſturre themſelves

ſelves ſo much now of late) it was ſaid ordinarily for any Reformation obtained either in Church or State, and for ſtopping any evil to the Publike, or to any private men, *Gara mercy good Scot.*

As this is now forgotten by divers private men to their ſhame and diſcredit, ſo theſe factious men would have it to be out of memory by the Publike: but they ſtrive in vain; for, neither Parliament nor People, Synod nor Church will ever, nor can forget what they owe to the *Scots* for the good they enjoy at this preſent, and hope to enjoy hereafter, in Gods Mercy.

Then, It is reproached to the *Scots* (to their great grief,) *That they purſue too rigidly the ſetling of the Church, which may be done at leaſure when other things are ended, and muſt be performed With ripe conſideration, for fear of miſtake.*

And, *That they preſſe too much for Peace, when it is apparent none can be made but by the overthrow of the malignant party.*

As alſo, *That they ſtand ſo much for Royaltie, When God knows the King deſerveth but little at their hands, they being the men he hath the greateſt ſplen againſt, and whom he hates moſt, as he declares himſelf by all his expreſſions.*

To all this they anſwer,

Firſt, That they are obliged in the firſt place to ſee the Houſe of the Lord ſetled, and then to look to temporall things: for this they have not onely Law and reaſon, to begin at God; but alſo, example, Firſt, out of the ſacred Hiſtory, where we ſee that all true Reformers of the State of *Iſrael* and *Judah* did begin at the Reformation of the Houſe of God: Then we ſee the ſame in the Eccleſiaſticall Hiſtory practiſed by the Ancients: And of late, Hath not the ſame been done in our Neighbour-Countreys, yea in our own, by our Fathers? And is it not full time, after ſo long and ſo tedious a debate, ſince it is agreed upon, how, & what it ſhould be, by the

full conſent of Divines aſſembled for that purpoſe, except of ſome few of a private ſpirit for ſelf-conceit and by-intereſt, who having nothing to anſwer unto the demonſtration of the Truth and the reaſons for it, made known unto them, yet with obſtinacy do oppoſe the ſetling of the Church; and ſo way is given (if not countenance) to all kinde of hereſie, errour, and blaſphemy againſt God, ſo generally and ſo long a time, now theſe five yeers, ſince the Reformation is in hand?

As for the preſſing of Peace by the *Scots*, Is it not full time, after ſo much blood ſhed, devaſtation of the Countreys, and ſuch a deal of all kinde of wickedneſſe committed in the War, to ſeek after a firm Peace, & lay hold upon any occaſion to help us to it? Firſt, Becauſe it is the end we make War for, not having intention to make a Trade of it. Then, If we beg for Peace at God, Why ſhould we not ſeek earneſtly after it from man, by all honeſt means? Otherwiſe, God will not grant our demands, and will tell us that we are but hypocrites, having a thing in our lips when our hearts are far from it.

As for ſtanding for the King, It is true, we ſtand for him, and reſpect him, as we do on the other part ſtand for the Parliament the great Counſell of the Land, as thoſe whom God hath been pleaſed to ſet over us, not fondly and feignedly idolizing & worſhipping them as gods on Earth impeccable, one day, (as Paraſites and Sycophants do) and another day vilifying and rejecting them, when our turn is not ſerved by them: but ſincerly, & with reaſon; for as we avouch him to be our Soveraign Magiſtrate, ſo we acknowledge him & all thoſe of the Counſel to be but infirm and weak men, him miſled & miſcarried for the moſt part by thoſe who are about him, deceiving him to his own and the peoples ruine; and them alſo ſubject to miſtake and errour: So as we pray God for

him

him to save and protect him from doing evil, & from receiving evil; we freely admoniſh him both from Church and State of his errours and faults both before God and man: This we do both in private and publike, as the cauſe requires or occaſion will permit; and when neceſſity drives us to it, we take Arms to oppoſe the evil courſes he is inſnared in, and repreſſe them, alwayes with reſpect to his Office and Perſon, which we acknowledge to be lawfull, and him lawfull poſſeſſor thereof, and no further we go then to ſtop him from doing evil, if we cannot gain him to do good.

Then for faults, although they be great, we muſt not change till we ſee that we can do better. We have aboliſhed the Prelacy, not ſo much for the abuſes thereof as for the unlawfulneſſe of it, although of long continuance, it being againſt the intention of God expreſſed in his Word, howſoever wreſted by the Prelats; but for Royalty, it is approved and ordained by God, & hath ſo continued with us, that we can hardly leave it; beſides we find already ſuch inconveniencies by not keeping it up in its due right and authority, that we ſmart hugely for it; and if it were altogether caſt off, we ſhould be far worſe; witneſſe the infinite diſorders now adayes.

Now let the *Engliſh* ingenuouſly confeſſe, That ey never have told the tenth part of the truth of things unto the King, which he hath heard of from the *Scots*. Hath the Parliament and Church of *England* ſpoke ſo home, and acquainted him ſo freely with his errours as the *Scots* have done? or would they have ſo withſtood the evil courſes he is caſt in, had the *Scots* not ſhewn them the way?

Then, we muſt not caſt off a good accuſtomed and lawfull office, for the faults of a man who bears it, yea in the exerciſe of it, and that about main buſineſſes; for lawfull things are not to be rejected for the abuſes, but the abuſes to be taken away, and a reformation to be

made; otherwayes the moſt things and moſt neceſſary ſhould be caſt off; for we offend almoſt in all things, and abuſe many things.

But it is ſaid, *The King hath ſpoiled the three Kingdoms, and endeavoured to overthrow the Liberties and Religion.*

It is true; but if he had not found Peers and Commons in the three Kingdoms to ſecond the evil counſels ſuggeſted unto him, he would never have attempted it; for they cauſed him to ſet the work afoot, and they laid down the wayes to go on with it, and have ſerved him in it. Although that other kindes of government may be fit for other people, ſure I am, Monarchie is beſt for us, being regulated (according to the Law of God and right reaſon, with the Prerogative and the Priviledge ſubſervient,) to the good of the people.

Then, It is reproached unto the *Scots*, *That they are a poor weak people, and not conſiderable.*

Truely, They do not hold themſelves either potent or conſiderable in regard of greater Nations; but ſuch as they are, God hath made them very helpfull to other Nations, which think themſelves very conſiderable:

For example;

Did they not turn the ballance in the affairs of *France* under *Charles* the ſeventh, when things were very low with the *French*? for at their going to help that King, they found him ſo diſtreſſed and ſo under the power of his Enemy, that he was conſtrained to keep himſelf at *Bourges* in *Berry*. Hence he was called in deriſion, *King of* Bourges. But in a very ſhort time, they helped him ſo, that he repoſſeſſed himſelf of his whole Dominions, and repulſed the Enemy.

Now, Have they not done more unto their Brethren of *England*? Have they not made their quarrell their own, expoſing their lives and all that is dear unto men

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for them? And by their help, are not their Brethren come to have the face of affaires changed unto the better, so far, that not onely they are come to equall terms with the Enemy, but they have brought him so low that in likelyhood he will not rise again so hastily?

Howsoever the *Scots* be inconsiderable in the eyes of somemen, yet God in his goodnesse, hath considered them so far, as to make them usefull instruments in this his great Work of opposing the Enemies of his Truth, both open and declared, and secret and undermining.

And ye see both parties of open and secret Enemies to the Truth of God, have considered the *Scots* so far, that each of them hath by all cunning pressed to have the *Scots* for and with them; but the Enemies seeing they could not prevaile, they have made their earnest study by devises and Plots underhand, and by open violence and force, to wit, by an absolute and declared War, as far as they can, to destroy the good party in *Scotland*, as the onely obstacle of hindering the one and the other Enemy to compasse their designes, and to set up their by-ends.

Hence the good party in *England* considereth the *Scots*, as their onely helpers; for without their assistance they had all been undone before now: and howsoever they are strong in appearence for the present, if the *Scots* should retire and leave them, it is conceived upon just grounds, that they were to begin the play again.

As for despicability, Howsoever the *Scots* be despised by some now adayes, I am sure, had it not been for these despised men, many here who are at this time come to a great hight, had been in little consideration: and they whose valour and wisdom are so much questioned at this time, surely in their own businesse, they did shew themselves to have both, to the admiration of their Neighbours; and their valour and wisdom were never

queſtioned till they were joyned with *England*: and although they have ſhewn & do ſhew daily both, as much as men can do for the carrying on the Work wherein they are ingaged, unto the content of all impartiall men, although not to the mind of ſelf-conceited, phantaſticall, and by-ended ones, who gave out *That the* Scots *will deſtroy them and themſelves*: Surely I am perſwaded, had the *Scots* framed their courſes according to the deſires altogether of ſome men, they had long ere now both been deſtroyed; and had they not ſo far complied with the humours of ſome men, the Publike Service had been in a better eſtate, in all probability.

In this I blame the wiſdom of the *Scots*, for otherwiſe they had not ſuffered their own Countrey thus to be ſpoiled, in compliance to ſome, when they might have helped it in time.

As for their means, Although in the eyes of the ſuperabondants they be not ſo conſiderable, yet they were ſuch that they lived well upon them, and they could wiſh with all their hearts to have no more then they had when they joyned with *England* for the Service of this Common Cauſe.

And if they reproach the barrenneſſe of the ſoile in *Scotland*, It is the fault of the Climate which lieth ſo Northerly, and not of the people; and the ſoile, if it be not ſo fertile of fruits as hotter grounds; yet it abounds in men of valour and wiſdom as much as any Countrey whatſoever of its compaſſe. And theſe deſpicable ones, of old and of late, have obtained Victories againſt great and conſiderable Enemies, by valour. Perhaps if the *Scots* were more enclined to husbandry, or improving their ground and other things which nature affords them, by the goodneſſe of God, they would be in a kinde more plentifull of conveniencies for the life of man then they are.

As to the Gariſon-Towns which the *Scots* have re-

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ſcued from the Enemy for the good of this Church and State, with hazard, hardſhip, and loſſe of divers brave men, and which are ſtill in the *Scots* hands for the publike Service, it hath miniſtred one convenient occaſion unto thoſe factious ones to make a great deal ado, yea to ſtrive to bring things to a breach betwixt the two Kingdoms, if it were poſſible; and they have proceeded ſo far as to cauſe the Towns and Places to be demanded from the *Scots* betwixt ſuch and ſuch a day, without any conſideration unto equity, Whether or no it is juſt that the *Scots* have ſome places of retreat, ſo long as they are in the Service of the Common Cauſe, wherein they are obliged by Common Intereſt, and bound by Treaty to continue till the full ſetling of things in Church and State.

Next, Without conſideration if it be or not for the benefit of the Service now in hand, that theſe Gariſon-Places ſhould be left by the *Scots*, ſince we have ſeen by divers paſſages and occurrences of affaires that it hath proved very uſefull for the ſaid Service that thoſe places were in their hands for a time, namely in the enterpriſe of *Digby* with his aſſociates towards *Scotland*.

Then, When we caſt our eyes upon thoſe who have an aim particularly at the having of thoſe places, we ſhall finde it to be fit for the Service of the Cauſe which we fight for, that thoſe Gariſon-Towns ſhould remain with thoſe who now have them for a time, who are both conſtant and truſty to their true principles of the Covenant, and the others altogether againſt the good of the ſaid Service.

Yea, It is moſt prejudicable to the Cauſe we have now in hand, to put thoſe places in the hands of thoſe who either ſide with the Common Enemy ſtill in their affections, as they have been ſerving him openly by their actions formerly; or of thoſe who underhand with cun-

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ning ſtop the ſetling of things amongſt us as we are ſworn to by the Covenant, and ſo fruſtrate ſo far as in them lies the intention of it.

Further, Thoſe men who are ſo little faithfull to the Covenant, cannot from their heart, mind the good of the State, or people, more then they do the welfar of the Church.

As the *Scots* took Arms for the publike Service, they neither pretended, nor did intend, to hold the places they have taken any longer then the ſaid Service ſhall require for the ſetling of the ends of the Common Cauſe expreſſed in the Covenant, no more then they did formerly, witneſſe their returning ſo quietly home, and their refuſall of thoſe Seigneuries, Towns, and Counties adjacent, from the King, to joyn with him againſt the Parliament; and that more then once.

Me thinks, that after all this, all rationall and unprejudiciall men ſhould ſpeak clearly for the *Scots* fair and honeſt intentions, ſince they are entred into ſo ſolemn a League and Covenant, for which they have undergone and do to this day undergo ſo much hardſhip, hazards, and loſſes.

Men may talk and babble, yea deviſe tricks and fancies, for a time; but it is honeſty and truth that holds out to the end; and it ſtands with Gods Juſtice to make lyes and double dealings fall to the ground.

Before I conclude, I will adde this ſhort enſuing diſcourſe:

Firſt, There hath been a great buſling raiſed by thoſe factious men, who trouble both State and Church, about the publiſhing of ſome papers given in to the Houſes of Parliament by the *Scots* Commiſſioners. Thoſe men had prevailed ſo far with ſome of their Friends in authority, as to make an exact ſcrutinie by whom theſe papers were firſt printed, and by whoſe order, (as for the ſecond impreſſion they had nothing

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to say, which the Commissioners caused to be made upon a nicety for some faults of the Printer committed in the first impression;) thinking themselves wronged, namely, because it was not corrected according to their mind; and the thing to have been done without their expresse order; but since it was done, it could not be ret called.

Next, Those factious men moved their Friends in authority to draw up a Declaration against the *Scots* for those papers, with very tart expressions, as we are informed: but after riper deliberation, the fume of anger being setled, the thing was left off for a time; for they did clearly perceive, that no Declaration satisfactory to the people could be made against the *Scots*, or their papers, since it could not be demonstrated that full satisfaction in reason had been given to the *Scots* upon their severall papers from time to time given in.

Now, Let the *scots* Commissioners confesse, that they have failed by their silence, in not making known unto the world from time to time the papers of greatest concernment which they have given in to the Houses, and what satisfaction they have received upon them; for if they had done so, they had spared themselves of much drudgery, and of many sad thoughts for the small content they have received by reason of some factious men, who have hindred due satisfaction to be given unto their just desires; and they had stopped many evil reproaches raised against their Nation, and against their Army: and lastly, the publike Work had gone better on; for those who have thus long time stopped it, had not been able to carry things so under boord as they have done: and since the publike is so concerned in main things, is it not fit they should be known by the Publike.

But the *Scots* must be warry, mild, and civill, where they should have been plain, rightdown, and forward in the businesse they come for.

Wiſdom and warrineſſe are good, and civility is to be praiſed; but reſolution and forwardneſſe carry on the two thirds of human actions, (namely when the cauſe is good; for ordinarily men impute much warines to want of courage, and great circumſpection to doubtfulneſſe and irreſolution: there muſt be a mixture, otherwayes things cannot go well on;) both publike, and private.

This I ſay for the Truths ſake, and not to blame the Commiſſioners; for I know, from the beginning, they have taken the way which in all ſincerity they conceive to be the beſt for the advancing of the Work they are come hither about: but they have miſtaken themſelves, not being throughly acquainted with the temper and intereſt of thoſe on whom they have relied ſo much, that they were ſaid to dote upon them; no more then of ſome others with whom they have ado withall.

Sed ad alia:

THe Independents in their great charity towards Church and State, and in their zeal to the glory of God, and to the good of his people, after they had, firſt, put off the calling, then, the meeting of the Aſſembly of Divines for a long time, thus fruſtrating ſo far as in them lay or as they can, the good intention of the Parliament, and the expectation that the people had of it, for a true and through Reformation in the Church, according to the Word of God, and to the example of the beſt Reformed Neighbour-Churches: then, after they had kept the Aſſembly (once met by the Authority of the Parliament) for many moneths a trifling about ſmall matters; at laſt, being put to it by their miſcarriage of things, the *Scots* come in, and the Covenant is taken, the Diſcipline of the Church in all

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earneſtneſſe is fallen to by the Aſſembly of Divines, the ſetling whereof the Independents (notwithſtanding) have oppoſed with all their cunning and might, for long time; but at laſt, they are ſo convinced, what by the ſacred Scripture, what by ſtrength of reaſon of judicious and knowing men, what by the practiſe of the primitive Churches, and what by the example of the modern beſt Reformed Churches, that they have nothing to reply, and ſo they are conſtrained to be ſilent at the reſult of the Aſſembly upon the matter: but yet they remain ſtubburn in their wilfulneſſe and ſelf-conceit, expreſſing themſelves to be the onely wiſe men, and to have the beſt knowledge in the wayes of God

Then, in charity, and by a ſuperabundant compliance, the Independents are by the Synod deſired to bring in it what poſitive Diſcipline they would be at, and they have ſix moneths granted unto them for that purpoſe; during which time, they gave out, *That they were to produce ſtrange things, with new lights:* but when the day of performance came, upon which they ſhould have brought thoſe great and ſo much expected things into the Synod, they were not ready, and demanded further time.

Upon the Independents deſire, ſome more dayes are from the Synod granted unto them, at the end of which they promiſed to declare what they would be at poſitively: but in lieu of a poſitive Diſcipline ſo much looked for, they give a paper full of reproaches and complaints of their harſh uſage; when never men have been dealt withall with ſo much tenderneſſe, meekneſſe, and longanimity, as they have been dealt with in the Synod; for it is without example, to ſee a few men having neither Scripture, reaſon, nor example for them, thus diſturb ſuch a Reverend and learned Aſſembly ſo long, and ſtop their going on with the Work of the Church.

At last, The Independents do declare (when by the Authority of the Parliament there was a Committee, in compliance unto them, and upon hopes to gain and reclaim them by fair terms if it were possible, appointed to agree the differences betwixt the Synod and them) and say, *That they would have a toleration to all those who oppose Popery in its fundamentalls.*

Now, to understand this demand of the Independents, we must enquire what is meant by the fundamentalls of Popery.

Truely, in all probability, by the fundamentalls of Popery must be either meant the grounds, or foundation upon which it is builded, and laid; or the main and essentiall parts whereof it is composed.

The grounds and foundation whereupon Popery is builded, are ambition and avarice, by the consent of all judicious and impartiall men.

The main and essentiall parts of Popery, are corrupt Discipline and corrupt Doctrine in the Church, both directly opposite and contrary to the will of God declared in his written Word, and to the primitive times.

Now, If the Independents and their adherents, can clear themselves of the fundamentalls of Popery, to wit, of ambition and avarice, and of corruption of Discipline and Doctrine, I wish they may not onely have toleration, but also the hand of Brotherly Association: but their hunting after moneys and preferments, with their self-conceits and self-love, are so manifest that they cannot deny the two first, ambition and avarice.

As for the corruption of the Independents in their Doctrine and Discipline, the Synod can tell enough of it, besides the writtings of many learned and well-minded men against their Doctrine and Discipline: For all, thou may consult Master *Bailey* his Book, where their beginnings and growth are set down clearly out of their own writtings. Then,

Then, The Independents must preach to the people, yea in presence of the Houses of Parliament, upon a solemn day of Fasting, *That it was hard measure to stop them from preaching, and dogmatizing upon* (I know not what) *niceties of Discipline.*

If there be no more but niceties in dispute betwixt the Synod and the Independents, then let the Independents tell me where is their charity, so much vaunted of; or, where is their self-deniall for a meer nicery, in troubling for so long a time both the Parliament and the Synod, and in stopping the setling of the Church to the glory of God, and for the comfort of his people; for doubtlesse, were it not for them, the Church-affaires had been setled long ago, and the Countrey had been provided with faithfull Pastours to feed the Flock of Christ long before this time. But God in his hid Providence, for Causes best known unto himself, hath suffered this setling of the Reformation to be thus retarded, and stopped by these Sons of dissention to this day.

As in this we adore the good Providence of God, yet we cannot but accuse our selves of manifold sins, whereby we are thus kept back from the enjoying of a through and setled Reformation.

The Independents do here instance, *Why doth the Synod deal so rigidly with them, as not to comply with them?*

Now let God and the World judge, Whether or no so Reverend and learned an Assembly, called and met together by Authority of the Magistrate to give out the Platform of a true and through Reformation, according to the Word of God, and conform to the purest primitive time and the best Reformed Neighbour-Churches, having the Word of God for their Rule and Warrant, with the example of the purest Antiquity, and of the best Reformed Churches now adayes, and that not onely by practise of their setled Discipline and

Doctrine; but also their sentiments and advices concerning the points in dispute with the Independents, with the judgement of the learnedst Orthodox men in this part of the World; it be fit that the Synod should lay aside the Truth of God and the good of the Church, and yeeld to the phantasie and conceit of self-witted and by-ended men, who make Religion a cloke to their ambition and avarice, by faction, troubling both Church and State.

Then a great stickler of the Independents moves the Houses of Parliament for a toleration for those of his holy Society, Fraternity, and adherents, to have Liberty of conscience in the transmarin Plantations, thinking by these means to make a step for the same Liberty at home.

This cunning of the Independents is so easily to be seen, as white threed upon black cloth. But how the Magistrate can condiscend to it, I know not: True it is, the Magistrate at his entry, finding men in a Countrey professing erroneous Doctrine and Discipline, may forbear to presse or trouble them for their errour; (so the Magistrate in *Judah* and *Israel* did not presse the *Canaanites* for their errours, yet did he not suffer them to dogmatize and openly commit Idolatry, to the dishonour of God, and to the withdrawing of men from the Truth;) but to authorize men in their errour, he cannot do it in duty to God, nor in good will towards man; for self-Worship of God is far lesse to be allowed by the Magistrate, then dishonouring of parents, stealing, and adultery, *&c.* The reason is, The first reflects immediately upon God, who will be worshipped according to his Rule which is set down in his Word, and not according to the phancies of self-conceited men.: Otherwise, in vain God had established Rules, according to which he would be served in spirit, and not justly had he punished Nations for transgressing his Rule.

Then,

Then, the Independents plead for not troubling their consciences.

It hath been the observation of many remarking men, That there was never time nor place, when and where the name of conscience hath been so much used for a covert to carriage of things, both in Church and State, as now adayes, and amongst us. And if judicious men will seriously consider the conscience this day in every mans mouth, they shall find it to be but little more then a self-conceit misled by wilfull ignorance, in some men, but for the most part, by worldly interest of ambition and avarice; For, if you take conscience in a right notion (to speak homely and plainly of it in this place, without subtilizing,) it is a knowledge of the soul with God, of our carriage towards him and towards man.

Now, Whether this carriage of ours be right or no, we are to judge of it,

First, and principally, By the Rule of Gods Word.

Next, and consequently, By right reason, and human Laws, subservient to the Rule of God, simply and purely, without by-respects, and meerly for the glory of God, and for the good of man.

Now, Let those who have conscience (and the tenderneſſe thereof) so much in their mouths, cast up their accounts, Whether or no they do set before their eyes the glory of God and the good of man, according to the Rule of God, and to right reason, or Laws of man, subservient to this set Rule, without any by-respect of worldly ambition and avarice.

Further, Have not the Independents endeavoured severall times to dissolve, at least to adjurn the Synod? Yea of late they went so far on as to move it in the House of Peers; but the motion was rejected (although they had made a good party for the businesse) by the wis-

dom

dom of the Houſe, and praiſe to that Noble Lord *Roberts* who firſt anſwered.

At this time, The Independents do what they can to make a quarrell betwixt the Parliament (with the people) of *England*, and the *Scots*, ſince they conceive that they would find but ſmall oppoſition in their deſigne, if the *Scots* were not in their way: This they tell in their particular diſcourſes freely, and perform really ſo far as they are able.

So, firſt, The *Scots* underhand muſt be ſtopped from all conveniency for their Army, and from every thing to go on with the Service in this Common Cauſe.

Next, The *Scots* Army muſt be preſſed Southward, on this ſide of *Trente*, to undo it by want of proviſions.

Then, The main Committees of the Countrey muſt be forbid to ſupply the *Scots* with any thing, yea cauſed underhand to obtain an Order from higher power, to furniſh the *Scots* with little, or nothing at all.

In the mean time, The *Scots* muſt be cryed out upon as idle and laſie, not minding the publike Work, and as being burthenſome to the people.

Yea, more, They muſt be grievouſly complained on, as taking exorbitantly from the people; and men muſt be perſwaded, induced, and forced to come unto the Parliament, with complaints againſt the *Scots*, without reaſon and equity, and further, contrary to agreement; for, by ſtipulation it was accorded, *That no complaint ſhould be made unto the Parliament againſt the* Scots, *till the buſineſſe were tried by the Committee of both Kingdoms, reſiding upon the place; and thereafter, if ſatisfaction and reparation had not been granted, the recourſe was to be had unto the Parliament.* Witneſſe this ſeventh Propoſition, and the Anſwer unto it; which I have thought fit to inſert in this place following, that every one may ſee the truth of things.

The

The seventh Propoſition.

We do approve that for the preventing of Complaints to be made unto the Parliament of England *againſt the* Scottiſh *Army, That the Committee of both Kingdoms reſiding with the* Scottiſh *Army, be deſired to endeavour the redreſſe of them upon the place; and for the preventing of many inconveniencies which otherwiſe may enſue, That it may be intimated unto all ſuch as may be concerned therein, that they firſt addreſſe themſelves to the Committee of both Kingdoms, upon the place, for reparation of any injuries done to them, before they make any complaints to the Parliament; and that no complaint be heard here, but in ſuch caſes as wherein Juſtice is denied there.*

Answer to the seventh Proposition.

That for the complaints that are or may be made of the Scottish *Army to the Parliament, the Committee do conceive it just; That the complaints should be communicated to the* Scots *Commissioners, as is desired: And for the preventing of such complaints to the Parliament for the future, That the Committee of both Kingdoms residing with the* Scots *Army, endeavour the redresse of them, if possible, upon the place.*

After all this, upon complaints made on purpose, The *Scots* must be sent back in all haste without any more ado, without regard to what they have done, what they are doing, and what they may do for the publike Cause now in hand, and without respect to the Treaty made betwixt the two Nations, and to their mutuall ingagements. And this went on so far, by the artifice of the Independents, that it was moved in publike by a great stickler of that Faction, and a Venter of their Plots.

Thereafter, The Independents have another thought, which is to have the Garrisons (taken in by the *Scots* from the Enemy) in their possession, namely *Carlile* and *New-*

New-castle, as places fit for their plantations; from the one, they do think to spread their seed into *Scotland*, and send it over to *Ireland* with facility; and from the other, to have easie commerce with *London*, *Amsterdam*, *&c.* and this is because the *Scots* hinder their Plots.

But let the World judge whether or no it is reasonable that the *Scots* return presently back into their Countrey, and give over those Garrisons, before the Work be ended, that is, Religion and Peace setled, for which they have done and suffered so much abroad and at home in their zeal to the Cause and kindnesse to their Friends; and leave all to the adversaries of the Covenant: and whether or no they should have any place of retreat in case of need, so long as they are about the Service.

And, Is it to be thought, that the *Scots* should return home *re infecta*, they came hither for, when they are constantly willing and in capacity to go usefully on with the Service, to say nothing of the just thanks due unto them for what they have suffered and done in their love to the Cause, and affection to their Friends?

What? Must the *Scots* abandon the Garisons to the adversaries of the Reformation, who have already some sticklers in *New-castle* who begin to broile and to trouble the People with their errours and phantasticall dreams, leading to Faction and division?

Last, The factious Independents (in what truth, we shall see it presently) give out That it is by their wisdom, purses, and valour that things are brought to so good a passe, and unto the happy condition we see them in, for the ending of these troubles.

To this I answer;

Let no man sacrifice unto his own worth, merit, or action; for it is a great sacrilege to take away from God his due, who is all in all, since in him we are and move, not having either being or motion but by

him originally, and by his continued upholdig and assist-ance of us.

Then, It is Idolatry to put any thing whatsoever in the lieu of God. But let this passe for this time.

As for the wisdom, purses, and valour of the Inde-pendents, Where were they before the *Scots* coming in? Yea, Where were they before the raising of the Siege of *Oxford*?

And to begin at their wisdom, By a great deal of cunning they have stopped the setling of the Church to this day, and consequently the setling of the Common-wealth, The Church being as it were the soul, and the State as the body of the Common-wealth: except the Church, that is the soul, be in a good posture, the Com-mon-wealth cannot be well: And for the State, or politike part of the Common-wealth, They are the cause of all the jarres, jealousies, and mistakes betwixt men of both Nations, and betwixt divers in this one Nation, yea betwixt City and Parliament.

Next, By craft from the very beginning of this War, the Independents have scrued themselves in imploy-ment, and got in to have a main hand in all busines: But by their wisdom they had brought things to such a passe that not onely they did lose their credit, but they durst hardly appear in the streets for a time, so odious were they become unto the People. The incoming of the *Scots* did put life in them again; for, the People see-ing that they were so earnest for the *Scots*, whose suc-cesse and dexterity was known to all, with their fidelity and honesty, could not but give occasion to think better of the Independents then they had done formerly, by reason of the miscarriage of things. But these sweet Birds ingrate to their restaurators, and unthankful to the People, fall to their old tricks again, to raise up their Faction against Church and State.

As the *Scots* by their assistance gave the Independents life

life when they were dead, (as it were,) and raiſed them from the duſt unto conſideration, by their ſeaſonable help; ſo the late miſcarriage of buſineſſes by ſome then in power, did furniſh unto the Independents ſome means to thruſt in buſineſſes & favour among the People.

All this while, the Independents are getting themſelves in all Committees and Counſells, namely where money is a handling: So by degrees they get b.nefit and power into their hands, and then pleaſure ſome whom they do affect, and put nack others whom they do diſlike.

By this means, divers of all ranks, to get their deſires either of benefit or employment, do ſide with them; or to have their turn ſerved for the preſent, do cog in with them for a time.

As the Independents do diſpoſe all things almoſt according to their mind in the Southern Forces, by putting out thoſe they do diſlike, and taking in thoſe whom they think fit for their ends, or, at leaſt, who do not oppoſe them, nor do take any notice of their tricks and deviſes; So, They do ſtudy in the North to keep the *Scots* idle, being not fitted with accommodations for the Service, yet earneſt they are to call them Southward, yea to make the weight of the main Service to lie upon them; and then cry out againſt them, *That they do not go on ... they were deſired*, and that, to irritate both Parliament and People.

Then, As the new moulded Army was a ſetling, many good occaſions of doing buſineſſes are let paſſe by the faults of the Independents, whereunto advice was given namely by the *Scots* Commiſſioners, and by other judicious men upon good intelligence, for the eaſie compaſſing of things.

At laſt, There muſt be a Siege at *Oxford*, at ſuch a time, and in ſuch a way. How that Siege was undertaken according to the rules of wiſdom, the judicious, under-

ſtanding, and indifferent men, both at home and abroad, can tell.

All this time, the Independents in their wiſdom, are not onely buſie to ſtop the ſetling of the Church in a true and through Reformation, as by the Covenant we are all ſworn to; but they continue and maintain divers kinde of errours and hereſies, yea, they move to have their pernicious Tenents ſet up by Authority, both at home and abroad.

Further, They ſtudy to make a rent betwixt the two Nations againſt the good of both, yea againſt the Covenant.

What more? Have they not in their wiſdom raiſed up great factions, both in the City and Countrey, by their cunning devices, under pretence of piety and devotion?

Yea, which is worſt of all, Are they not buſie to make the Parliament and the City claſh and divide, if it were poſſible, if not, to inſlave the City?

Firſt, By underhand-dealing, to ſtop the City to preſent unto the Parliament (with due reſpect) their juſt deſires for the long expected ſetling of the Church according to the Covenant.

Next, When at another time that the City did ſend the ſecond Petition unto the Parliament for the ſame purpoſe with the former, the Independents made their Favourers ſnuffe at it, and ſtruggle to reject it: But the wiſer part did accept of it, and did promiſe to give due content. namely the Earl of *Eſſex* did expreſſe himſelf worthily upon the point, and told the Company of the Houſe, Beſides the juſtneſſe of the Cities deſire, the Parliament muſt not neglect nor forget the Cities ſtedfaſt kindneſſe to it, namely in its greateſt need, and to the Cauſe, witneſſe among other things,

Their refuſall of aſſiſting the Court againſt the *Scots*.

Their

Their keeping close to the Parliament, notwithstanding all the workings of the Court-Parasites, and the offers made unto it by the Court.

Their rescuing the Parliament from violence, when with strong hand some Members should have been taken from it.

Their free and unparallelled plentifull furnishing both men and moneys, from the beginning of these unhappy Wars.

And their constant supplying upon all occasions of both to this present, namely in the remarkable needs, as at *Brainford* businesse, and at the businesse of *Gloucester*, where the Earl of *Essex* did so bravely relieve that Town (so courageously kept by gallant *Massey*,) and thereafter did beat the Enemy.

Many such instances may any judicious man give of the Independents wisdom so much cried up by themselves and by their hyrelings, which consists in plotting for their interest of ambition and avarice, under the cloke of piety and devotion, without regard to the glory of God, or to the good of man; for if they had any respect to these two, they would not drive on such factions against the setling of the Church, and consequently of the State.

Now, having seen how the Independents have furthered the Cause with their wisdom, let us see what they do with their purses.

Are they not noted to be the most needy, craving, and scraping wretches that are?

Have any of them heartily and willingly given any thing out of their hands too? When God knows, in lieu of giving any thing of their own, that they are deep sharers in the moneys they can lay hold on.

Are they not the nimblest to hearken after moneys? And for this end have they thrust themselves every where

where

where any benefit is to be had, and where the fingring of money is.

Have they not received vaſt ſums of moneys, and neither have, nor will, yea perhaps neither can give an account? Witneſſe ſome of them who refuſed to give an account in the uſuall way unto the Committee of accounts eſtabliſhed by the Parliament. And thereafter the ſame men, after their refuſall of giving account, have obtained by the favour of the factious Fraternity, a free diſcharge, without giving any account.

It is conſtantly and generally reported, That they have ſent immenſe ſums of moneys beyond Seas.

Many ſtirring Blades and ſticklers of their Faction of late had neither credit nor means, yea hardly whole clothes, who now are great men, companions to Lords.

Yea, It is told of ſome of them, that they ſhould ſay, They hoped to ſee the day wherein they ſhould not ſee this diſtinction of men, and ſo to be Independents as well in the State as in the Church.

Is there any one of their Fraternity that hath not enriched himſelf ſince theſe troubles have begun, by the foolery and ſimplicity of others, as Rooks and Charlatans in all profeſſions do? And ſo they have increaſed their number.

If one ſhould take in hand to ſet down in writing all the cunnings, devices, artifices, deceits, and crafts known to many, with which theſe men uſe to catch moneys, and give no account of, it would make a great Volume.

They have gotten the fingring of the moneys of State by gathering it, and they diſtribute it for the moſt part among themſelves: So they give out, *That all is theirs which paſſeth through their hands.*

But let us ſee their valour:

It is known they have drawn ſome men of heart and courage

courage among them; But give me leave to ſay, That their own courage doth not ſo much as yet appear unto the World, as other mens valour doth, although they have uſed all the means which they could bethink themſelves of to be cried up for valour; for, Have they not cauſed their names to be recorded in Pamphlets, and read in Churches? If the meaneſt of their Faction had appeared the leaſt in action, he was highly named as the moſt valiant in the Army.

Yea, Is it not a ſtrange thing, to ſee that gallant Sir *Thomas Fairfax* to be ſo little mentioned, although he be Generall, and notwithſtanding that he conſtantly in all actions doth carry himſelf as bravely as any man can do? How gallant his carriage was at the Battel of *Naſeby*, it is well known to all, yet he was little ſpoken of, and the Independents muſt have the glory of the day; but it is an eaſie way of theſe men to raiſe themſelves, and to gain eſteem and credit with ſmall merits of their own, by the help of good Neighbours and Friends.

In Gods Name, let every one have his due, without taking any from others: But ſuch is the weakneſſe of many infirm men, who think they cannot be well thought or ſpoken of to their mind, unleſſe they keep under and balk other mens juſt praiſe, where there is occaſion enough of praiſe to every one who doth well in the War, as in any other courſe.

In all this Diſcourſe, I name no perſon but to his praiſe; yet I tell the errours and faults of a Faction, which is as dangerous unto us as that of *Barnevelts* in the *Netherlands*: But we hope that the ſame God who broke that Faction there, will do the ſame here, as he hath done the Prelats Faction here amongſt us; and will ſtop it to go on any further, for the diſhonour

done to his Name, and the mischief done to his People, by those ambitious, coveteous, and self-conceited men, against all Divine and human Law, without shame, provided they serve their insatiable and phantasticall desires, caring neither for God nor for his People, as appear clearly by the whole tenour of their carriage.

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